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HIDING THE TRUTH

ON Sunday evening, April 28, the B.B.C. began a new series of religious broadcasts on sound radio. Instead of the usual Sunday evening service it is proposed to offer a series of programmes "in which Christians think about their faith and examine its living expression in the twentieth century", as announced in the *Radio Times*. The first programme, on April 28, was upon the theme of the Resurrection. There was a spoken, and then a dramatic introduction of the subject: then the latter was discussed by two professors of theology. It was soon clear that neither accepted the bodily resurrection of Christ, as believed in the past. But the two professors were asked two direct questions. They were printed in the *Radio Times*. They are, "Does historical study really support our belief in the Resurrection?" "What do the writers of the New Testament mean when they speak of Jesus being raised up?" The impression left by the discussion was that historical study did support the belief, and that the New Testament, rightly interpreted, meant what the professors meant by the resurrection, namely that there was no literal bodily survival.

A Certain Standard

But in order to come to this conclusion the two scholars must have undertaken a certain examination not revealed in the discussion itself. If it had been revealed there might well have been a row for the B.B.C. comparable to that on Mrs. Margaret Knight's broadcast on humanism. For there is no denying that the New Testament is explicit as it can be upon the literal bodily resurrection of Jesus. Leaving out all other evidence, in the Gospel of Luke the risen Christ declares to the apostles, "See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye behold me having". Then to clinch the matter the writer of the Gospel of Luke makes the risen Christ ask for food, and eats a piece of "broiled fish" before his disciples.

Something Hidden

There is simply no denying what this means. It means what was usually meant in orthodox Christianity up to about half-a-century ago, that there was a bodily resurrection of Jesus. Now the two professors of theology, discussing a primary fact of the Christian faith within the twentieth century, and under a challenging title, "The Way, the Truth, and the Life", dismiss the story of Luke, and others like it. By what standard do they do this? By what canon of historical inquiry do they say that certain plain statements in the New Testament, bearing on vital facts of traditional Christian belief, are wrong? Under the challenging title quoted it is not pernickety or irrelevant to ask that some suggestion of this standard ought to have been given.

It is right to suppose that something "confusing" to the general public was being hidden. What would many of the listeners have thought if they had been told outright that, according to the standards accepted by two professors of divinity, the New Testament in the matter of the Resurrection was wrong? This is what they believed. This is what they did not say in a manner that would be immediately clear to the general public. Once again there was evasion, suppression of fact, and the presentation of only a part of the truth, so typical of what is so wrongly called the "Christian faith", and monopolized, alas, in a certain manner, by the B.B.C.! Few of the public could possibly have known what was being withheld.

For certain consequences rest upon the deliberate reticence of the organizers of that particular programme. If the standard of historical inquiry presumably adopted by the two speakers had been revealed, it might have caused questions in the minds of some listeners. If it is no longer reasonable to believe the story in Luke—among other stories—then other vital parts of the New Testament outlook come under criticism as well.

Difficulties

The two theological speakers—not the general public—know there are considerable difficulties about the recorded baptism of Jesus; as many as there are about the bodily resurrection. Most Christians who believe in what is called the Divinity of Jesus are led to it by what they know of the life and death of Jesus. Perhaps the most powerful force in Christianity for rational Christians is what is known as the Christ-like spirit, and that is derived from what is believed of the life and death of Jesus. But the authors of the New Testament (and most explicitly stated orthodox theology) believed and believe otherwise.

According to explicit statements Jesus Christ was recognized miraculously as a supernatural figure, *before* he began his ministry. His revelation did not depend upon what he was to become in his mission, as believed probably by ninety-nine Christians out of a hundred, but upon a miraculous voice from heaven and a sign.

Now, according to the standard accepted by the two theologians all this is wrong. There was no miraculous revelation in this sense. What men believe about Jesus Christ must primarily rest upon his life. This is a basic Unitarian interpretation. It involves a great deal more that demands inquiry and explanation. But once a standard of historic inquiry has been adopted that demands the dismissal of the stories of the bodily resurrection—and such a standard is implicitly accepted to-day throughout the whole range of rational Christianity—then in the name of "The Way, the Truth, and the Life", it should be applied to the whole of the New Testament.

This asks for a revolution in Christian thinking. It is perhaps, in the circumstances, too much to ask of the B.B.C. But then the Corporation, and particularly those responsible for organizing the religious programmes, must face the charge of being at least less than frank with the public. And a great deal of the truth is being consciously hidden.

FURTHER REPORTS

(Except for the closing address and one or two other items this concludes the reports of the meetings of the General Assembly—Birmingham, April 23-26.)

THE MINISTERS' MEETING

SOME sixty ministers assembled in the Priory Room of the Friends' Meeting House on Thursday, April 25, to hear the Rev. J. Harry Smith speak on "The Problem of a Simple Faith", a subject which, said Mr. Smith, had exercised the minds and pens of several brethren in recent months.

He took the view that the word "simple" cannot correctly be used to distinguish the character of our faith from that of other faiths. That is simple which has for a man the appearance of truth, and since faith is that which a man sees as true, the word "simple" is descriptive of every sort of faith. Our faith is one sort of simple faith. Expressions of faith differ greatly, and in giving preference to one or the other it is well to be guided by the dictum of Burkitt (a 17-century Rector), "Painted glass is very beautiful, but plain glass is the most useful as it lets in the most light".

Certain statements, like Freeman Clarke's "Five Points" have expressed our sort of simple faith with a serviceable degree of accuracy, but such statements, including those of greater length, have lost the force they once had, and the "urgent plea" of a number of laymen, printed in a recent issue of *The Inquirer*, was one of the many indications of a felt need for a re-thinking and a re-statement of our faith. Discussions among certain groups of ministers were a response to this need, which should be a major concern of our ministerial deliberations. In a time when emphasis is put upon technical skills a fostering of the humanities may be a genuine contribution in helping men to find simple faith. The impact of tragedy is, perhaps, the final test of any man's faith. As ministers we need to be better equipped, to help people to the finding of a faith that will stand in the time of tragedy.

Mr. Smith's address gave rise to considerable discussion:

To assume one ought to have a simple faith was wrong. Faith was not simple, never had been. Efforts should be made to reach a faith which was clear in expression, but not simple in content. Statements of faith made ten years ago were insufficient to-day. Our faith ought to be questioned constantly with a view to arriving, not at something more simple, but something more deep.

A simple faith ought not to exist, but it did. Many people did not want to grow up. The beliefs taught in Sunday School; the assumptions collected in childhood were never examined. The average man's theology was in the nursery stage. To such people a simple religion was one shorn of having to face up to the hard problems of life. One could not make simplicities out of the mysteries and complexities of life. What was needed was realism and courage to explain one's reaction to life and proclaim the values life had taught. These could not be reduced to the language of the nursery.

Even so, any religion which was going to get anywhere must be on the level of the simplest folk. A religious faith should be intellectually understandable. Statements of faith were meant, partly, to be expressions of one's feelings about life. They should be guides to everyday conduct and problems. Refining their language was not enough. They should make contact with the emotional needs of people.

What was meant by the word "simple"? Did it imply something free from irrational or verbal obscurity; something easy to understand, or something pure and uncompounded? Was a simple faith to be easy or pure? Surely, if either, the latter. But how could something be pure and uncompounded if it could not be understood? The aim should be to get over a sublime and profound faith in an intelligible way. "Christianity in its most simple and intelligible form"—this was what Unitarianism represented. Perhaps, one contributor thought, the word "simple" was secondary. Faith itself was the real problem.

The discussion was terminated by the chairman at 4 p.m.

THE ESSEX HALL LECTURE

DR. BASIL WILLEY, professor of English literature at Cambridge University, and author of several admired studies of literary history, gave this year's Essex Hall Lecture on Wednesday morning. His subject was, "The Religion of Nature", an appropriate topic for a Unitarian audience, if our hymn book is a true guide to our theology. He asked whether Wordsworth's faith is valid to-day; is Nature a gateway to the divine or to moral wisdom? He dwelt on the difficulties. We cannot "follow nature", since the natural world, and our own human nature, includes evil as well as good. Probably, he suggested, it all goes back to a religion older than Christianity; primitive man had his nature-cults, and when civilized man has conquered nature he looks sentimentally back at a lost paradise, when man and the world were (he thinks) fresh and unspoiled.

He concluded that "as a moral principle or incentive, 'follow nature' is too ambiguous, too full of half-truths, unexamined assumptions and baseless sentiment to be of much service to us. More often than not, it is a mere attempt to secure illegitimate sanction for moral principles of which we approve on other grounds". The only value left to Wordsworth, it seems, is to help us to appreciate "solitude, silence, the admonishing presence of grand, fair and permanent forms, and the gentler allurements of pure air, flowers and clear streams", which are "valuable in themselves, quite apart from any pantheistic or moral implications which may be forced upon them"; though they may also produce in us "an acknowledgement of Being-over-against-us, which is a part, though only a part, of religious experience".

As in his books, Professor Willey displayed felicitous language and apt quotations; it is a pity that he did not carry the discussion a stage further. There is more to be said than this about the Religion of Nature. After all, the natural world, including its grimmer aspects, has aroused in men a deeper response than moral argument or aesthetic appreciation. It would have been helpful if he had expounded his ideas about the non-natural origin of morals, about which he only hinted. Obviously his own Christian faith has other roots, but he did not tell us what they are.

The President, Rev. J. P. Chalk, was in the chair, and the Assembly's thanks were voiced by Rev. H. S. Carter, of Cambridge.

H.L.S.

UNION FOR SOCIAL SERVICE

THE annual meeting held on Thursday, April 25, was presided over by Rev. P. C. Whiteman and was attended this year by a somewhat smaller number of members. The Hon. Secretary presented the report and the financial statement in the absence of the Treasurer, Mr. George Lowthian. He spoke of considerable extension of activities during the year. The following officers were elected: President, Rev. P. C. Whiteman; Vice-Presidents, Sir Felix Brunner, Rt. Hon. J. Chuter Ede, Mr. Philips Price, the Rev. R. W. Sorensen; Treasurer, Mr. George Lowthian, M.B.E.; Hon. Secretary, Rev. Arthur Peacock. Messrs. J. Thackray, Mr. W. Lloyd and Mrs. Croskey were elected committee members to serve with the officers and the G.A. representatives on the Social Service Department Committee.

Following transaction of the formal business the Rev. F. De Jonge, Travelling Secretary of the Inter-Church Aid Department of the British Council of Churches, spoke. Mr. De Jonge mentioned how Mrs. Irene Barclay had lately loaned him the biography of her father, the late Rev. Basil Martin, and how that book had given him deeper insight into the distinctive contribution Unitarians had made and were making to the Christian Church. The speaker said that in these times the free and unfettered quest for truth and the upholding of the spirit of religious independence were matters of very great value and he wanted Unitarians to realize that there were men and women in other folds of the Christian Church who appreciated the Unitarian contribution.

Mr. De Jonge paid tribute also to what he called "the masterly survey" of the work of his Department and of the refugee problem generally in the current *Inquirer*. He went on to describe some of his own experiences while working among refugees in Germany, of the calls for help that the Department were constantly meeting, and of its primary intention not to be donors of temporary relief but sponsors of endeavours that would help those uprooted to settle into new communities, to gain rehabilitation and to live a full life again. He spoke of the size of the problem and of his deepest fears that the situation continuing in the Middle East and in some parts of Europe might bring again before long another terrible influx of people from these countries where tensions seemed to be accentuating.

The speaker gave details of the nation-wide week the churches were sponsoring in May and expressed the hope that it might become an annual event. He thanked the Social Service Department for the opportunity of speaking on the matter and for the publicity it had given the work.

THE WOMEN'S LEAGUE

TWO HUNDRED AND FIFTY women assembled from far and near in the Friends' Meeting House, Birmingham, on Thursday, April 25, for the 49th Annual Meeting of the League. Mrs. A. Jessel, retiring President, was in the chair and conducted the opening devotions.

Mrs. Jessel gave a warm welcome to friends from overseas. Mrs. Mayo brought greetings from Adelaide League branch, Mrs. Bottomley brought messages from Melbourne Church and from the League at Cape Town, and Mrs. Morris brought good wishes from Auckland on her return, with the Rev. Morris, to settle in England. The General Alliance of America had sent a letter of cordial good wishes.

The routine business included an alteration to the rules, in order to allow for the appointment of an Assistant Treasurer. Mrs. A. Howarth was warmly welcomed to this office and the other officers were re-elected for the ensuing year.

Miss Frieda Tayler proposed a vote of thanks to the retiring President and the election of the new President. She expressed deep appreciation of Mrs. Jessel's work and of the happy atmosphere of the Central Committee under her guidance. She welcomed Miss Ruth Herford, not only for her relationship to Miss Helen Brooke Herford, but for herself, her strength of character, her tenacity of purpose and her kindliness. This was warmly seconded by Mrs. Boyes and carried with acclamation. The newly-elected members of the Central Committee were Mrs. Lear, Miss M. Stevenson and the Rev. A. Tonkin.

Mrs. Jessel announced with great regret that Mrs. Sokell had retired from her post as Treasurer of the India Fund. She had given splendid and devoted service for 20 years, working with a sense of dedication, and giving not only practical help but untold encouragement to Miss Barr in her work. It was hoped to give Mrs. Sokell some tangible mark of appreciation at a later date but, in the meanwhile, Mrs. Jessel asked her to accept a spray of carnations with the affectionate gratitude of the League.

The formal installation of the new President then took place, and Miss Herford introduced the speaker, Councillor Mrs. Croskey, and asked her to address the meeting on "Housing Management—Octavia Hill's Principles as Applied to the City of Birmingham".

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Mrs. Croskey said:

Of the four great Victorian women, Elizabeth Fry, Florence Nightingale, Josephine Butler and Octavia Hill, Octavia Hill is almost unknown to the general public. Yet she did for housing what Florence Nightingale did for nursing: she treated her tenants as people. When the city of Birmingham took over the Five Re-Development Areas (i.e. the worst slums) the committee and officers appointed worked on these principles—because they had to.

The city had built many housing estates between the wars, but the most difficult problem of all, the slums, remained. Starting from the pioneer work of J. S. Nettlefold, the re-planning of the city had been slowly evolved, and the now familiar pattern of industrial, commercial, business and residential zones was established. Therefore, when the second world war was over, the city was able at once to take advantage of the 1944 Housing Act, and the new plan for the five Re-Development Areas was passed after a public inquiry. These areas included 25,000 houses (mostly sub-standard), with factories, offices, etc., jumbled together in hopeless confusion, and they had been selected after careful consideration and co-operation between the Public Works Department (planning), Public Health and Estates (housing) as being in the most urgent need. The worst houses were demolished, the rest were repaired or reconditioned according to their expected life. From October, 1947 to March, 1957, £5,537,142 2s. 1d. has been spent on repairs, and 12,762 houses have been completely reconditioned. That gives some idea of the enormous amount of work done and still to be done. Roofs were stripped, chimneys re-built, walls re-pointed, and inside floors, woodwork, and plaster were made good, water installed if necessary, and so forth. This work was largely done by contractors.

The rents were collected by the agents of the former owners—or directly by the newly-established Housing Management Department. The tenants regained—or built up—their self-respect, their health improved noticeably, and the arrears of rent falling gradually until from £30 being a not unusual figure (even on a few shillings' rental) we now had up tenants who owe £1 10s. to £2—or less. A special rota committee interviews defaulters every week, and has achieved this result by sheer hard work, treating every case on its merits, helping where possible, referring problem families to the Family Service Units and evicting determined non-payers. The agencies have now all been terminated and the direct collection is more satisfactory in every way. The regular personal contact is invaluable and the humanity and efficiency of the staff has been publicly praised by the Ministry.

Octavia Hill's principles are carried out by her own highly trained managers, to the scrupulously high standards of the craftsman. Birmingham, now the biggest slum landlord in the country, has applied them, unconsciously, I believe, in her massive undertaking: the difference is between craftsman's work and mass-production.

After the singing of a hymn, Mrs. Crosskey answered several questions, and many points of interest were discussed. Miss Herford expressed the heartfelt thanks of the members to Mrs. Crosskey for her extremely interesting and informative address, and the meeting closed with a benediction.

MR. PEPYS AT THE GENERAL ASSEMBLY. II.

April 25th. Upp betimes and to the Church for the service of the Lord's Supper, which very well and devoutly taken by parson Kereki, aforetime a student of our college at Oxford, and now of Tenterdon, but did for twelve years, at the time of the late warr, minister to our kindred congregation of Budapest, so that he is to-day a token of our thought and sympathy for the Hungarians.

The church well filled and much time spent in the distribution, for which only two Servers appointed. But we in good time to return to the Friends' House for the Essex Hall Lecture, given by the learned Basil Willey, Professor of English at Cambridge.

He to discourse of the "Religion of Nature" and do avow himself to be a Wordsworthian in this matter, though that poet's view be somewhat blown upon by the thinkers of to-day, and he do confess that if Wordsworth by worse fortune had dwelt in a tropic jungle, he would have had no such "elevated thoughts" as he did draw from the naturall beauty of the Lakeland.

His discourse do greatly delight us, being writ and spoken with much clearness and eloquence, as befitting a Professor of English; and anon our thanks offered by parson Carter, who did once sit at his feet at the Universities and must speak with a proper respect and veneration for that memory.

And going out we may have the Lecture already printed as a booke, the better to recall it to our minds.

This done, we to our dinners hard by and next do divide into groups, parsons and she-leaguers and laymen, each for their own discussions, and hard upon these a Councill of the Historical Society and its Generall Meeting, for which so great a presse that we must move to a larger room, so that all may get a chair. And parson Lismer Short to tell us of the state of our cause more than a century gone, when there was great disputing and bitternesse between those with the older view and those who did follow the great Dr. Martineau, then breaking with the traditions and leading a new way of thought. And he do show that at such times of crisis religion do ever show its greatest strength.

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And the meeting must finish betimes, so that we may straightway go out in coaches some miles away to Aston Hall, where my Lord Mayor invite us to a Reception. This a notable Great House in the Jacobean manner, which was still a-building when my ancestor was born under the first Charles, and near a century gone the citie did buy it, being once far away but now the outlying parts of the citie do reach it. And for long they did keep it bare and empty, but since the late warr did collect all the pertinent furnishings of its day and some fine tapestries, to make it a perfect exemplar of that age (but methinks it should now be more fitly named Aston Villa). Taking much delight in the beauty of the rooms we do presently come to a mighty fine repast of tee and cakes and pasties, and anon my Lord Mayor to give us a greeting in the Long Gallery, which was the main room in all such houses, and our President to give out thanks. And as in the old days the whole building lighted onlie by candles in fair holders of silver, which very proper and beautiful, but in the dark do find it hard to see our friends at any distance off, and do think our forefathers must have had catt's eyes, so as to see in the darkness (but for our comfort there be some warmth from steam-pipes and not only from the cole fires).

So presently back home in the coaches and to bed in great content for such an evening's entertainment, which methinks no other citie in the land do give in this way, and we did never have the like in all our Meetings of the Assembly.

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April 26th. To the Friends' House for our last meeting, where the hall again well filled, as we do mostly see in these days, though in former years many were already gone and the attendance but scanty. To preside parson Davies of Sheffield, who do give out the matter for the session, namely, "the putting forth of our Faith to the Outside World", and do recall some ways of doing this which were essayed long since, such as the Van Mission, led by parson Spedding, which I do well recall.

First to speak parson Treacher, of Golders Green, who did contrive a mighty good Campaign in that part and did draw in speakers of much fame in these matters. But he do avow himself but an amateur in such an enterprise and that we must have advice from the experts. And he do ask that we be sure that we do in fact wish to offer our faith to the outside world and if we should heartily welcome strangers if they did wish to join us. Next come the expert Dr. Jeremy Goring (his grandfather, Mr. Bibby, one of our honoured Presidents in past years) who do tell of many ways used by those who would get publique attention for their goods. And for our purpose, he do stress the good ordering of our posters and all kinds of writing and that we should always use a special type to mark it, and should take some device or badge to be shown on all notices and papers, so that these be known at once for their origin.

And we must see to our Notice-boards outside the chapells, that they be always of good pattern and well lighted at night-time.

He done, many others to speak in due course, both parsons and laity, and much good discussion with some difference of views; and in the end we do gain much instruction on spreading our faith more widely.

So to the offering of thanks by our President to all our Birmingham friends and to our own Staff, who did unite to organize the meetings with so great skill and success, and so to the Closing Address by parson Whiteman, now of Dover, who do speak with sympathy and wisdom of our doings of this week, so that we do leave for home much heartened and uplighted by all the intercourse of the time and all the good discourses which I do trust will be to our profit in the coming season.

COMMENT

Literalism and the Gospels

A LADY wrote to a religious paper recently to say that she was troubled with the difficulties that were presented by Matthew 16, v. 6 when it came to the question of capital punishment. That verse reads: "But whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea"; and it seemed to the correspondent that the dictum implied the acceptance of capital punishment.

The editor pointed out that the question of punishment did not come up, for the statement was made that the drowning in the depth of the sea should take place before any offence were committed; and that, moreover, Jesus, when he spoke had not, as a rule, present in mind the great social problems of modern times, such as capitalism, capital punishment or pacifism, but rather the personal problems of a much simpler age. It seems to me that the anxiety to read the present age into the various ages to which books of the Bible are ascribed has been one of the most fruitful sources of religious error, and it applies not merely to social and moral questions, but it has necessitated false views of Biblical interpretation which opens the way to reading into the most everyday and matter-of-fact statements in ancient documents, pronouncements upon the events of our own and every other age, all according to the temperament and caprice of the student.

The Mayflower

One is forced to the conclusion that the Free Churches are poor propagandists. Every now and then there is an anniversary in which principles of religious freedom and the right of rebellion against the claims of an exclusive church have entered, but, somehow, the Anglicans, against whom the direct or indirect protest was made secure the limelight. When, for example, a Browning anniversary was celebrated, it was an Anglican church that got the credit although its only connection with that great poet was the fact that religious bigotry of the time ordered that all marriages should be solemnized in an Anglican place of worship. And so, too, with regard to the sailing of Mayflower II. One gets the impression from reading history that the Pilgrim Fathers were fugitives from Anglican bigotry; so much so that when they reached the shores of New England they formed an Independent Church order. When, however, the little vessel set sail a few days ago from Brixham, not a Congregational or Baptist minister took part in a religious celebration; but a series of services was conducted by the vicar of Brixham, where the offerings were in aid of the organ fund of the parish church.

Industrial Harvest

A week ago, a church in Buckinghamshire had an "Industrial Harvest Festival". In preparation for it the vicar wrote to local manufacturers, the Chamber of Commerce and local trade unionists, inviting co-operation. The church was decorated not with loaves and fruits, but with a variety of manufactured goods. Most of our own chapels now hold harvest festivals, which date back to the days when dearth or plenty depended on the success or failure of the harvests of the neighbouring fields. To-day, dearth or plenty depends on the sale of manufactures abroard, and there is every whit as much reason behind making industry the basis of a service of thanksgiving as there was behind the old type of harvest thanksgiving. For most city congregations the passage of the centuries has brought it about that the Buckinghamshire celebration is the more relevant choice, only it doesn't lend itself so well to church decoration.

Anglo-Scottish Conversations

The report of the combined representatives of the Church of Scotland and the Church of England on the Relations between Anglican and Presbyterian Churches has just been published. It sets forward the principle changes which would be required if the two bodies were to come under the same church order. On the one hand the Anglicans would have to develop a church order in which the laity and the ministry would be closely linked together in decisions concerned with the government and doctrine of the Church, and on the other hand the Presbyterian Moderator would have to develop into a permanent Bishop in a form of episcopacy recognized by Anglicans.

The latter change is a formidable one, for, as is well known, a very large section of Anglicans believe that episcopacy is not merely a matter of church government, but it is a matter of *faith*, without which the church cannot dispense the essential sacraments. Presbyterians, we know, have come to have a higher sense of the value of the sacraments than they used to have, but whether they could take up the exclusive attitude of the Anglo-Catholics is another matter. For my part, the entry of the "Church" idea into the Christian Faith was a mark of degeneracy. Jesus, for example, in a well-known passage, taught that personal forgiveness should know no limits, but what a difference when the "Church" idea entered in! Jesus is made to say that if one trespass against us and refuses to do the right thing, we should "tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican". What an "unchristian" sentiment!

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Another Scientist's Views

Sir,—You have recently printed a scientist's views on H-bomb tests: here is another, opposed, view. The forthcoming British test explosion may be opposed on the grounds of both morality and expediency: it is wrong and unwise. It is wrong because it is *our* safety that we think we are ensuring but it is the well-being of *others* that we may be endangerring. It is unwise because of our special vulnerability; this prevents our demonstration that we have an effective bomb from being a safeguard against attack. The possession of a handful of stones by the inhabitants of a glass-house is not much of a deterrent.

Your correspondent thought that we had insufficient information about the dangers of the test to decide whether it should be held. But we do not have to be certain of the dangers: it is immoral to carry out the test if there are any grounds for believing that we may cause others to suffer. The possibilities of radiation damage encountered in ordinary life do not affect the issue: one of the main dangers from the test is from ingested strontium-90: children are probably especially susceptible. A recent, brief and authoritative account of the dangers is given in *The New Scientist*, April 25, 1957, page 39.—Yours,

Oxford.

Stephen Waley.

The Resurrection

Sir,—I am sure that those of us who are Unitarians will welcome the Rev. G. L. Phelps to the correspondence columns of *The Inquirer*, however orthodox he may profess himself to be. It is good to know that our journal can arouse the sympathetic interest of those who are not fully of our community: and it is salutary to feel that our inaccuracies (if such occur) will be pointed out with a kindly pen.

And it cannot be denied that we Unitarians *are* sometimes so keen to point out the weaknesses of what we call "orthodoxy" that we do not always make quite sure what "the orthodox" do in fact profess on the point at issue.

But one may question whether Mr. Phelps's example of Unitarian "ignorance" is quite so well chosen as he would suggest. It is true that, in the book of Common Prayer, the Apostles Creed recited at Matins and Evensong expresses a belief in "the resurrection of the body"; but if you turn to the service for Public Baptism of Infants what do you find? The sponsors are required by the priest to profess a belief in the main tenets of the Apostles Creed—including "the resurrection of the flesh".

In other words, if parents wish to have their baby baptized into the Church of England, and the child's sponsors are unable conscientiously to profess a belief in "the resurrection of the flesh", a law-abiding priest is bound to refuse baptism to the child.

To me, that seems a pity.—Yours,

London, N.11.

A. K. Ross.

Sir,—The interrogative form of the Apostles Creed in the Baptism Service, which Rev. G. L. Phelps, if he is an Anglican, must have recited many times, uses the phrase "resurrection of the flesh", and the Latin is *resurrectio carnis*, not *resurrectio corporis*.

Unitarians may perhaps be pardoned for being ignorant of the fact that a famous archbishop denied on the hilltop what he affirmed daily in church.—Yours,

London, S.W.16.

Wm. Spooner.

H-Bomb at the General Assembly

Sir,—With all due respect to Mr. A. L. Blake the crux of the matter on the H-bomb was not if we were to give up all nuclear weapons; the resolution which was passed was very carefully worded (as I am sure the Rev. Basil Viney, who moved it, would agree) so as to avoid committing the Assembly to any expression of opinion on anything but the danger of continued test explosions.

Scientists are not 100 per cent agreed as to the possible danger-level of radioactivity in the air; but they are agreed that there is a danger-level, and that the world approaches nearer that danger-level with every explosion that occurs. Mr. Chuter Ede's statement in Birmingham that the civilized world is longing for one country to cry a halt to these very dangerous tests seems to me to be the most sensible comment on the whole affair. Mr. Blake speaks of "bomb-blackmail by Russia". If he lived in Russia he would be equally talking of "bomb-blackmail by the Western powers". Exchange of abuse does not get us anywhere; calling a halt may be a first step towards abolition of these weapons of destruction.

I have never felt so proud of being a Unitarian as when that resolution was passed. "Why don't the Churches do something?" is continually said by outsiders, and here is a group of churches which has taken a stand on a matter that concerns the whole future of the human race. Let us not ruin the impact this may have by getting back to the East-versus-West exchange of abusive terms.—Yours,

Brighton.

John Rowland.

A Badge

SIR,—Owing to the interest aroused by the closing discussion of the Annual Meetings of the General Assembly, I was unable to catch the eye of the chairman. The subject of a Unitarian Symbol seems so very important that I write to you instead.

One of the most flourishing religious movements in this country to-day—the Methodists—uses the symbol of a shell, and many of them, adults as well as youths, wear this symbol in the form of a tiny badge. If we of the Unitarian denomination were to adopt this idea, we should have an increased sense of belonging to a movement greater than any individual church, and in addition would be able to recognize one another when we met even though we were otherwise complete strangers.

There is another point. Many of the readers of *The Inquirer* have probably come across the ladybird badge of the Pestalozzi Children's Village Association. This badge has caught the eye of many, and through their curiosity introduced them to an organization which otherwise they would never have heard of. A suitable symbol could do the same for us.—Yours,

Oxford.

Colin B. Wright.

Ethical Christians

SIR,—In support of the suggestion that a Commission should be appointed by the Unitarian General Assembly to prepare a restatement of Unitarian beliefs, may I recall that in 1922 a somewhat similar Commission was set up by the Archbishops of Canterbury and York to consider Church of England doctrines. The report, issued in 1938, gave much enlightenment to Churchmen on what should be believed and on what freedom of judgment should be permissible. An equally useful lead might be expected from an influential Unitarian Commission, especially if it were to discriminate between essential basic principles and what matters were left to personal judgment.

The terms of reference might well include consideration of the title of the community. The present title "Unitarian" conveys little to the general public, and if missionary effort for expansion of membership be contemplated a more enlightening description to express better the nature of its beliefs would perhaps help. Ethical Christians might be more appropriate.—Yours,

Bexhill-on-Sea.

T. Kelly.

A Conference

SIR,—Under the auspices of the I.A.R.F., a Conference on the Spiritual Problems of Modern Civilization will be held at Arnhem, Holland, from June 8 - 12. The object of the Conference is to give people from about 20 - 35 years of age, coming from different countries, an opportunity for an international exchange of ideas about spiritual problems presented to modern civilization. These problems will be considered especially in the light of the teachings of Albert Schweitzer.

I shall be glad to send a leaflet about the Conference to anyone interested.—Yours,

15 Gordon Square, London, W.C.1. *Dudley Richards.*

(Further letters will be printed next week. Again the need for brevity is emphasized. Long letters always stand the chance of not being printed. They tend to exclude others.—Ed.)

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. [illegible] Editorial: EUS. [illegible]

NEWS REVIEW

Professor F. J. M. Stratton, F.R.S.

Unitarians will be interested and delighted to know that for Professor Stratton's 70th birthday astronomers all over the world planned some years ago what is known as a Festschrift—a volume of essays and articles by colleagues and former students of some distinguished scholar. The project designed to honour Professor Stratton seems to have been unusually sumptuous, for the second volume of it, only just published, alone runs to 1,000 pages and costs 15 guineas!

This Festschrift was recently reviewed in "The New Scientist", by the Astronomer Royal, Dr. R. van der Riet Woolley, F.R.S., and from what he writes it is obvious that our former President is held in very high esteem indeed. It is worth quoting the Astronomer Royal's own words: "As Professor of Astrophysics at Cambridge and perhaps still more as Senior Tutor at Caius, his (Dr. Stratton's) influence over the present generation of English astronomers has been immense; indeed it is of outstanding importance to astronomy that some persons closely connected with the educational system should attract young men to the science and guide their footsteps after they have made their first approach to the profession". That important need, we now learn, was fulfilled by our own past President. We Unitarians can certainly include ourselves in what Dr. Woolley calls "the multitude of Professor Stratton's friends who will be delighted that this means has been found of honouring him".

Dr. Stratton stands high in our own Unitarian counsels, not only as a former President of our Assembly but as a present Vice-President of Manchester College, Oxford, a member of our Assembly Council and as an active figure at our Memorial Church, Cambridge.

In addition to his distinguished position in the field of astronomy, Professor Stratton has been at different times Deputy Lieutenant and Vice-Lieutenant of Cambridgeshire and deputy scientific adviser to the Army Council. He has had a notable military as well as professional career and besides holding high English honours he is a Chevalier de la Légion d'Honneur of France. In our own household of religious faith he has been, and still is, a distinguished representative of our best traditions. We can but rejoice in the high public esteem in which he is held in circles far wider than our own modest movement. May the occasion of this Festschrift, in which he is honoured by astronomers from all over the world, afford him the fullest possible pleasure and may he rejoice to know that we Unitarians, too, are proud of him!

A.B.D

FROM CZECHOSLOVAKIA

(The following message was received by the Secretary of the General Assembly too late to be communicated, as intended, to the Annual Meeting of the Assembly.)

Dear Brethren,

On behalf of our Unitarian churches in Czechoslovakia I am sending you our cordial greetings on the occasion of your Annual Meetings. We shall be rejoicing with you in spirit over your success and all your work done. Especially, we congratulate your rebuilding of the Essex Hall. I am only very sorry we cannot be helpful to you in this project and thus repay you in a small way your help which you so kindly extended to us when we were rebuilding our headquarters.

Each year we hope it will be possible to greet you personally at your General Assembly's meetings, but it is still impossible. Also we would be very happy to welcome some of you again among us, for such visits help to strengthen the fellowship.

For the tasks that are before you we wish you God's blessings and help. We pray that we all may have strength and courage to work for peace and mutual understanding, to cultivate our minds and hearts in order to reverence human life and submit our will to the Will of God. In this we believe there is the way to deeper Truth, Beauty and Love and the way to Kingdom of God on Earth.

Fraternally yours,

K. J. Haspl.

Australia: Seaford: The seventh Anniversary Service of the Community Church was held on Sunday, April 14, the preacher being Dr. R. H. Johnson, Master of Queen's College, Melbourne University. Over sixty people attended the service in this rural church, situated 23 miles from Melbourne, joining also in the anniversary tea following the service. During the absence of the Rev. W. Bottomley, now on a visit to England, services are being regularly maintained by local and visiting laymen.

(Continued on page 164)

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 12, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. W. Hill Warriner
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Mrs. S. H. Knight
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. D. Mills
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, The Right Rev. C. M. Kelly
[illegible] Green (nr. [illegible]), Unitarian Church, 11, Rev. John Kielty
[illegible], Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (May 19), Rev. Maurice Hinton
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. Webb
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30 Rev. Sydney H. Knight
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Rev. J. S. K. Fathers
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. B. Moore
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
BURY, Bank Street, 11, Rev. E. B. Short
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. [illegible] Jones
CHATHAM, The Church of the Great Companions, [illegible] Hall, 3 Mr. Arthur Foster
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Bernard Turner
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 Mr. L. Gorrill 6.30, Coun. L. Edwards
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
[illegible], Free Christian Church, Bank Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. B. Dickie
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Downing; STYAL, 6.30, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. E. W. Seaman
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Woodhouse
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. R. Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Peaston
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, 6.30, Rev. L. J. Hines
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John Crosland
GLOUCESTER, Barton Street, 3, Rev. Bernard Turner
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nigel Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30 Rev. John Storer
HALIFAX, Northgate End, 10.45 Rev. J. B. Torrance and 6.30, Mr. J. Dunnell
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible]
[illegible], Green [illegible], [illegible] Lane, 11 and 6, Supply
[illegible], [illegible] Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. D. Temple
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Peel
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Chapel, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. H. L. Gollands, 6.30, Mr. Derek Smith
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walker
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, [illegible], Miss J. E. Linden, The Little House, Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Miss L. M. [illegible]
LINCOLN, High Street, Unitarian Chapel, 6.30, Supply
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tyndale
LIVERPOOL, Bootle Free Church, 11, Rev. H. [illegible]
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley B. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kinnear
LIVERPOOL, Hope Street, 6.30, Rev. H. Chapman
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, [illegible] Mission and Stamford Street Chapel, 6.30, Rev. Robert Tatham
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. [illegible] (also 6.30 3rd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Mr. Frank Lewis
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. E. C. Tresidder
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also, 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
LONDON, Highgate Hill Unitarian Church, 11, Miss M. E. [illegible]
LONDON, Ilford, High Road, 11 and 6.30, Mr. T. E. Burton
LONDON, Islington, Upper Street, Unitarian Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. Dudley Richards
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. F. Hankinson
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur [illegible] (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dudley Richards
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foster, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45, Student, 6.30, Dr. Alfred Hall
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowden
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. Hopkins
MANCHESTER, Stand Chapel, Whitefield (May 19), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Parade Service, 6.30, Mr. J. F. Teague
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Smedley
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Mr. D. C. Dunn
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Treece
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, and 6, Rev. J. Mather
NORTHAMPTON, Kettering Road Church, 11, Rev. John [illegible]
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Bradley
PLYMOUTH, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Kemsley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunhill
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stevens
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RINGWOOD, Hants, The Meeting House, 6.30, Rev. A. E. Moore
ROCHDALE, Blackwater Street, 10.30, Rev. F. W. Bean, 6, Mrs. F. W. Bean
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. N. J. Tharp
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Moore
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Mr. J. Woodhouse
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Rev. F. Minshall
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 10.45 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Stanley B. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vinty (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Rev. B. Vinty
SWINTON, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Connell, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Knight
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. [illegible] L. Fisher
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Fagan
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, first Sunday in the month
WALLASEY, Memorial Church, Manor Road, 11, ——, 6.30, ——
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice [illegible] (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mr. H. Matthews
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. Kirkland
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 17 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Manse Telephone LX 5523
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
[illegible] COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Woods
WELLINGTON, Service suspended—Enquiries—Mrs. Warne, Tel. 41-[illegible]

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

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Miscellaneous

Worthing: Elderly lady, having acquired modern bungalow at High Salvington, Worthing, requires resident help for personal assistance (partly incapacitated by weak thigh and rheumatic hands) with simple cooking and housework. Could bring own bedroom suite if so desirous. Highest references given and required. Reply to Box X.

World Congress of Faiths Annual Service, Essex Church, Palace Gardens Terrace, W.8, Thursday, May 23, 7.30 p.m. Readings by representatives of world religions. Preacher: Sir John Glubb, K.C.B., C.M.G., D.S.O., O.B.E., M.C.

(*Continued from page 162*)

LONDON SUNDAY SCHOOL CHILDREN

On Sunday afternoon, April 28, the London Unitarian Sunday School Society held its Annual United Spring Flower Service at All Souls' Unitarian Church, Hoop Lane. Shortly before 3.30 the children started arriving, some by coach, and soon the youngsters and their teachers from Unitarian Church schools at Ilford, Forest Gate, Golders Green, Croydon, Essex Church, Kensington and Islington filled the Church and overflowed into the Church Hall. The preacher was Rev. John Kielty, Secretary of the General Assembly of Unitarian and Free Christian Churches and the organist and choir were provided by the Croydon school. The lessons were read by two of the children, Kathryn Don and Richard Smith, the latter being so small that he was completely hidden by the reading desk, but both read in clear tones. Heartily the children joined in the hymns and during the singing of the second hymn those children who had brought flowers formed up at the back of the Church and then in procession passed up the aisle and handed over the flowers to the minister who placed them on a table. After a story and a short address by Mr. Kielty the children sang the last hymn and then some of them, about 120, passed into the Hall, where they enjoyed a tea provided by the ladies of All Souls. The whole was a really inspiring service.

The flowers that were brought were tastefully arranged in the Church for the evening service and later distributed to old people in local hospitals and elsewhere.

London: Hackney: The Rev. Ralph E. Goddard was inducted as the Minister of New Gravel Pit Unitarian Church, Hackney, on Saturday, March 23, 1957. The Charge to the Minister was given by the Rev. W. Long and to the Congregation by Rev. F. Hankinson. The Service was conducted by the District Minister, the Rev. W. Waddington, and among the congregation of 100 people were the Mayor and Mayoress of Hackney. A welcome meeting was held afterwards in Aspland Hall when bouquets were presented to the Mayoress and Mrs. Goddard. The Rev. R. Goddard is at present a teacher during the week but he said he would look forward to the day when he will become a full-time Minister.

The Union of Modern Free Churchmen

PUBLIC CONVERSATION

between

Rev. John Marsh, D.D., Principal, Mansfield College, Oxford.	Rev. L. A. Garrard, M.A., B.D., Principal, Manchester College, Oxford.

"MAKING THE GOSPEL INTELLIGIBLE IN THE TWENTIETH CENTURY"

Thursday, May 16, 1957, commencing at 5 p.m. until 6 p.m.
Institute Hall, Westminster Chapel, Buckingham Gate, S.W.1.

Please come and bring your *friends* with you!

MINISTERS' PENSION AND INSURANCE FUND

The Managers are prepared to consider applications, from Ministers already insured through the Fund, for grants towards the cost of the education (including maintenance) of sons or daughters, during the school or academic year 1956-57. The grants to be awarded, should suitable applications be received, are limited both as to the amount and the number of them. Forms of application (to be returned not later than June 7) will be sent on request.

1 South Way,
Lewes, Sussex.

H. W. Stephenson,
(Hon. Secretary)

Holiday Accommodation

JUNE SUNSHINE AND LONG DAYS. A lovely month for a holiday at NORMANHURST, the small, *friendly* Hotel in "Britain's Best Climate". 6/9 gns., fully inclusive. A few immediate upper-floor vacancies, 5½/6½ gns. Slumberlands, h. and c., two comfortable Lounges. Recommended by Unitarians. Vegetarian if desired. Illustrated brochures. Centre 3-mile Promenade, facing South, between Pier and Sun-Lounge orchestra. Opposite boating, fishing, own beach hut. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Hastings 4784.

John Bancroft Willans

Representatives of many organizations attended the funeral of John Bancroft Willans, who died at the age of 75 at the Royal Salop Infirmary on April 11. The Rev. Alan R. Taylor (Pontypridd) officiated at the service at Dolforgan Hall, Kerry, and at the grave in St. Michael's churchyard, Kerry. The movement has suffered a great loss by the passing of this country gentleman of deep faith, high ideals and extreme generosity. He was never more happy than when attending Unitarian gatherings. Often he travelled long distances to attend annual meetings of District Associations. He was especially attached to the South-East Wales Unitarian Society, the Midland Christian Union and the Western Union. It gave him great pleasure when he was appointed President of the Midland Christian Union, and he attended their meetings during his year of office with diligence and devotion. He subscribed to many of our churches and other denominations. The many appeals which came his way were never turned away. His kindliness, understanding, faithfulness, loyalty, honesty, thoughtfulness and sympathetic nature are attributes of his character which will ever remain in the memory of those who knew and respected him. He had a special leaning towards antiquarian studies and family histories, and received the honour of being elected a Fellow of the Society of Antiquaries. Appeals for help towards the restoration of old churches and ancient monuments always found him a willing and sympathetic subscriber.

Wherever he went he was proud to tell everyone he was a Unitarian, and as a result many people in all walks of life have come to respect our faith because of the zeal and enthusiasm of this beloved friend.

A.R.T.

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